The statistical and financial reports of the conference were read and accepted.

The General Authorities of the Church, as organized and established in Zion; of the European Mission, and the Conference were presented and unanimously sustained.

Elder Cowley said: We have heard the reports in connection with the Conference, as it now stands. The branches not represented are in as good a condition as those represented. The Spirit of the Lord seems to be more universal amongst the Saints; they have a greater desire to live their religion. He instructed the Saints in regard to bearing their testimony of the establishment of the kingdom of God in these last days; to avail themselves of the opportunity of procuring tracts published by the Church; to go around from house to house leaving them, calling again to exchange them. It is the duty of the Latter-day Saints to warn this generation. He would like each branch to take a STAR and JOURNAL more than required, and find some one to lend it to.

Prest. Budge addressed the Conference. He spoke with great earnestness upon the necessity of the Saints warning their neighbors of the restoration of the Gospel in these latter days, every legitimate means, such as the systematic distribution of tracts, conversation with and bearing testimony to friends and acquaintances and open air preaching. All who had received the message of the Gospel were under an obligation to publish it to others. Those who did not discharge this imperative duty would some time in the future be called to account and be ashamed of their carelessness and indifference. He gave much good counsel to the Saints, on many important points.

Singing. Prayer by Elder Joseph E. Cowley

2.30. p. m.

Singing. Prayer by Elder John Schofield.

Elder Cowley made a few remarks in relation to the sacrament of the Lord's Supper, explaining its nature and showing who were entitled to partake of it.

The sacrament was administered by Elders John Schofield and I. Langton, Jr.

Elder A. F. Macdonald delivered a discourse, in which he dwelt upon the literal establishment of the Kingdom of God on the earth, in the latter days, the gathering of Israel, approaching judgments upon the nations and the second coming of Christ. He also spoke of the work that was being done by the Latter-day Saints for the dead.

Singing. Prayer by Elder C. W. Nibley.

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6. p. m.

Singing Prayer by Elder George Openshaw.

Elder Nibley addressed the Conference upon the necessity of strict obedience to the commands of God. In illustration of his subject he cited the case of Naaman, the leper, who was told by Elisha to wash seven times in Jordan, that he might be cleansed. He also alluded to the calling of Samuel, the prophet of ancient Israel, and of Joseph Smith, in these days.

Elder Bunting spoke upon the difference between the true Gospel and the systems being advanced by the several sects as such. The latter spoke not according to the law and the testimony, thus manifesting that the truth was not in them. He exhorted the Saints to faithfulness and gave them some general counsel and instruction, especially in relation to the necessity of gathering with the body of the Church.

President Budge spoke upon the first principles of the Gospel and upon the nature of the gifts and blessings enjoyed by those yielding obedience to them. He bore a powerful testimony to the restoration of the plan of salvation in these days, through the Prophet Joseph Smith, it having been manifested to him, by the power of God, that our Heavenly Father had spoken in this age and that He had commenced to perform His marvelous work, according to promise.

Singing, "Lord dismiss us with thy blessing."

Benediction by Elder A. F. Macdonald.

THOS. W. HOLLAND, Clerk.

A London medical journal informs that the action of pewter and hydrochloride of nitrobromacetan lide produces hydrochloride of ethenylpromophenylexedtamite. Thanks.

POETRY.

THE LORD'S COMMISSION.

"Go preach my Gospel," saith the Lord,
"Bid all the world my grace receive;
He shall be saved that trusts my word,
He shall be damned that won't believe.

"I'll make your great commission known,
And ye shall prove my Gospel true,
By all the works that I have done,
By all the wonders ye shall do.

"Go heal the sick, go raise the dead,
Go cast out devils in my name,
Nor let my servants be afraid,
Tho' foes reproach and men blaspheme.

"Teach all the nations my commands,
I'm with you till the world shall end;
All power is trusted in my hands,
I can destroy, and I defend."

Thus were the words of Christ our Head
To his beloved and adored;
They to the farthest nations spread,
The word of their ascended Lord.

And He, to save mankind from sin,
Has now this same commission given:
To gather all his children in,
And teach them perfect laws of heaven.

But through their old traditioned ways
They will not hearken to his voice,
Nor look to truth's effulgent rays,
Nor with the Saints of God rejoice.

But when the judgments shall descend,
And hearts of men shall fail for fear,
They'll search the earth from end to end:
No servant of the Lord is near.

J. H. WALLIS.

WANTED.—Mrs. Anne Underwood would like to learn the whereabouts of Jane Underwood, widow of the late John Underwood. When last heard of she was in Dukenfield, Cheshire, near Ashton-under-Lyne. Any information concerning her or her family will be thankfully received by Mrs. Anne Underwood, Salt Lake City, Utah, U.S.A.

DIED.

WILSON.—At Lindle Hill, Kirkamgate, Yorkshire, March 3rd, of whooping cough, Phœbe, daughter of Francis and Hannah M. Wilson, aged 10 months and 17 days.—Utah papers please copy.

BURROWS.—At West Jordan, Utah, Jan. 21st, of inflamation of the bowels, Cora Selina, youngest daughter of William and Elisa Ann Burrows, aged 4 months and 11 days.—"News."

HALLIDAY.—At Rockville, Kane Co., Utah, Jan. 25th, of lung fever, William Halliday. Deceased was born in Fillongley, Warwickshire, England, July 21st, 1829; baptised in 1860; arrived and settled in Provo in 1852; was called on a mission to Southern Utah in 1861, where he remained until the day of his death. He died in full faith of the Gospel, and was universally beloved by his acquaintances.—"Territorial (Utah) Enquirer."

BINNALL.—In the 7th Ward, Salt Lake City, Feb 14th, of inflammation of the lungs, Rose Hannah Leach Binnall, aged 60 years. Deceased was born in Oldbury, Worcestershire, England; emigrated to America about 1845; and to Utah in 1852.—"News."

LANE.—In Brighton Ward, Utah, of dropsy of the heart, James Lane. Deceased embraced the Gospel in Reading, Berkshire, England, in 1852; and emigrated to this valley in 1862; has resided in Brighton Ward 15 years.—"News"

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

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THE BOOK OF ABRAHAM—ITS GENUINENESS ESTABLISHED.

BY ELDER GEORGE REYNOLDS.

[CONTINUED FROM PAGE 148.]

CHAP. XI.

The Sacred Cubit. "One Day to a Cubit." Alcyone—The Sun's Distance. Pyramid References to Astronomical Truths.

In this chapter it is our desire to draw attention to some of the important truths relating to the earth and the heavens, revealed by God to Abraham (as stated in part in his book), of which the generality of mankind of that and every succeeding age have remained in ignorance, even to the day in which we live, but with which the builders of the Great Pyramid were evidently acquainted. Amongst these and kindred truths, as manifested in the construction of this vast artificial mountain, we may mention the law of planetary and solar motion, the distance of the earth from its centre—the sun, the exact size, shape and density of our terraquous globe, the precise length of its solar orbit, as also the value of the sacred cubit as the unit of measurement. Writing on this subject, in a recent number of the *Juvenile Instructor*, Elder Joseph L. Barfoot (Beth) remarks: "There has been a great deal of guess-work heretofore about the use of the Great Pyramid at Geezah. The prevailing opinion was that it had been intended for a tomb for one of the ancient kings of Egypt. Discoveries have recently been made which have led to the inference that it had far more important uses, in fact, that it was an observatory, built upon mathematical principles, and designed to perpetuate, through all succeeding time, a correct knowledge of the heavens and the earth. * * It is found that the measure by which the proportions of the Great Pyramid were determined, is an exact proportional to the axis of the earth itself. This is a very important thing, for it is thus in harmony with natural standards of measure, such as used by Deity. This pyramid standard measure is called the sacred

cubit, as it is found that the standard divinely recognized through Moses, was the same as that of the pyramid. The sacred cubit was the pyramid cubit."

Now, then, with this fact before our eyes, let us turn to the Book of Abraham. The explanation of Fig. 1, of the circular disk, reads thus, "Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. *The measurement, according to celestial time; which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years*, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh."

If we understand the above aright, it means that with the Gods the unit of the measurement of time is one of the days of Kolob, or one thousand of our years, "which celestial time signifies one day to a cubit," or, that as one of Kolob's days is the unit of celestial time, so the cubit is the unit of celestial measurement, by which the size of the worlds are measured when the foundations thereof are laid, by which the distances of the suns and planets are regulated, and all the creations of the Holy Ones controled. That this cubit, which was the unit of measurement of holy things on this earth—the ark of the tabernacle, the Temple, etc., was also the unit of measurement when this earth was created, is further proven by the further following extract from Elder Barfoot's writings: "The sacred cubit is in length rather more than twenty-five (25 025) inches of English measure. *It is one ten-millionth part of the radius of the axis of the earth at the poles;*" that is, it is 10,000,000 sacred cubits from the centre of the earth to either the north or south pole, or 20,000,000 through the earth from pole to pole. Brother Barfoot continues: "No higher or more reliable standard of extreme precision could be given to man than the measure of the polar radius, for all other terrestrial and celestial things relating to the earth are in proportion to this natural standard. So important are the discoveries made recently by means of the sacred cubit, that men are surprised to think that the uses of the Great Pyramid have been so long concealed." To this remark of our esteemed brother we answer, the Lord had not turned the key; and here we pause for a moment to ask, and ask of all the world, how could Joseph Smith have possibly become acquainted with this great truth if God had not revealed it unto him? This one truth alone, of which all the world was ignorant, of itself in its revelation by him, proves him to have been a Prophet of the Most High God.

We now turn to some of the peculiarities of the Great Pyramid, to which passing reference has before been made, gleaning our information from the writings of Petrie, Osburn, Smyth, Mackay, and others. We would observe, however, that our space prevents us from giving any but the more prominent references.

1st. For parts cosmocally and symbolically significant the metric standard of the Great Pyramid is the sacred cubit, exactly one ten-millionth of the earth's polar radius, the only natural standard of both unique and extreme precision; a standard of divine origination, primeval, and preserved in the least disturbed line of Abraham's family (the Arabs) to the present day. (Mr. Wm. Petrie.)

Does not this testimony almost word for word confirm the statements of the Book of Abraham?

2nd. The direction of the strait entrance passage, inclining at 26° 20′ into the north side of the pyramid, was such that at the reputed date of its establishment* this direction was that of the primeval pole star, then at its lower culmination, while Alcyone (the centre of or governing planet, which controls our solar system,) then near the celestial equator, was at its upper culmination, or on the same meridian at midnight of the autumnal equinox. This definite combination cannot recur for 25,898 years; it marked the date of the pyramid and of the year of the Pleiades," a commencement of a natural chronologic era, traditions of which have remained

* B.C. 2,170, or exactly 4,000 years before 1830, the date of the organization of the Church of Jesus Christ in this dispensation.

in most times and countries, or to put it in another shape, "The meridian of the primeval pole star became rigidly stationary on Alcyone at the date of the Great Pyramid, after which it commenced to retrograde."

3rd. A thousand billion times the pyramid's weight, carefully computed, is the mass of the whole earth, namely, six thousand and fifty trillions of British tons.

4th. The annual circuit of the earth —that is one year—is represented by the length of the base circuit of the pyramid, and each day of twenty-four hours by four cubits. Or *each day* of our year is represented by *one cubit* on each of the four sides of the pyramid, each side representing in its whole length one year of this earth. Or *one day to a cubit*, as stated in the Book of Abraham. Can any one explain to us why the pyramids were so built that *one cubit* should represent *one day* exactly, if Abraham did not teach this to them, and if he did, then we have called the pyramids to bear witness to the truth of his book, which they most assuredly do, and at the same time to the truth of its translation by the Prophet Joseph Smith. Napoleon Bonaparte, when he gathered his armies in Egypt, pointing to the pyramids, told his legions that forty centuries looked down upon them. We have also called these mighty monuments of the past to bear record to the unity of revealed truth. Admit the above to be facts, and how is it possible to deny that Joseph Smith received his wisdom from a divine source, and consequently was a Prophet of God.

Mr. Mackay, writing (1870) on Facts in Astronomy, states that the Great Pyramid has been "investigated and explored as no other monument, ancient and modern, ever was; and the indefatigable explorers have been rewarded with an abundant harvest of the most brilliant discoveries. One of these, discovered by Mr. Petrie, is the clear indication that the architect of this pyramid knew the mean distance of the sun from the earth with an exactitude to which modern science never approached till within the last seven years. * * The best lineal and angular measurements have been combined by W. Petrie, who shows therefrom that the original height of the Great Pyramid from the pavement to its base, was 486.25 British feet, this multiplied by the ninth power of ten—*i. e.* 1,000,000,000, gives a result of 92,093,000 British miles for the mean distance of the sun. The latest collective result of science reckons the probable truth to be between 91,970,000, and 92,150,000, while the Great Pyramid gives 92,093,000 miles,† being completely within these minimum uncertainties of science." This, by other references, has been proven to have been no accident, but intended by the builders, as it constitutes but a small part of the evidence discovered in this direction.

Here, then, we have evidence that the ancient Egyptians had a knowledge of the true distance from the sun. That they obtained this knowledge only by divine light is evidenced by the abortive attempts of other ancient investigators to determine this question. For instance, in the days of Herodotus, (B. C. 500) it was thought that the sun was distant only some eight or ten miles; fifty years later it was estimated by Anaxagoras at 1,800; 150 years later, 5,300 000 was the computed distance; 1900 years later, Kepler calculated the distance at 26,400,000 miles; in A.D. 1750, the supposed distance was increased to 81,650,000, and so, from the dawn of creation until now, uninspired men have been groping after this truth, and even to-day they are not entirely satisfied that the exact measurement has been obtained.

† The most recent scientific estimate of the sun's distance from the earth actually places it within 270 miles of the exact pyramid figures.

[TO BE CONTINUED.]

Rage and frensy will pull down more in half an hour, than prudence, deliberation and foresight can build up in a hundred years.

SPIRITUAL AND TEMPORAL SALVATION.

BY ELDER WILLIAM BUDGE.

[CONCLUDED FROM PAGE 150.]

We now, however, declare that the Almighty has again revealed himself to the children of men; that Joseph Smith, the Prophet, has been the instrument, in God's hands, of establishing the full and perfect plan of eternal life for the salvation of sinners, embodying, as it necessarily does, the intelligence and power needful to promote the peace of all the world. Although a strange work and a wonder to this generation, it is simply a restoration of the same Gospel taught by Jesus Christ and his Apostles, with additional information, calculated to promote the development of a temporal condition perfectly adapted to the welfare and happiness of mankind, and in perfect unison with the organization introduced by Jesus Christ. The principles taught by the Redeemer were the conditions essentially necessary for the admission of men and women as members of the Church of Christ, and, as they are eternal and unchangeable, they are binding still and in full force. For instance, all those in whom faith was begotten by the preaching of the word (Romans x. 17) and who repented, were promised the remission of their sins through baptism, (Mark i. 4, and Acts ii. 38) and afterwards the gift of the Holy Ghost by the laying on of the hands of the apostle or elders. (Acts viii. 17, and xix. 6.) The reception of the Holy Spirit, according to the promise, constitutes believers members of the church, and they are thus prepared to receive further instructions from the Almighty, among the most important of which is the call to forsake old Babylon, or the apostate nations of so-called Christendom (Rev. xviii. 4). Why are the Saints called out of Babylon? That they may not partake of her sins, neither receive of her plagues, and because God wishes to direct them in all things, both temporal and spiritual, that their happiness may be complete.

There are many spiritual principles taught to the Saints, but to enjoy them fully depends greatly upon favorable temporal conditions. The one is as necessary as the other to man's perfect development. In connection with the true Gospel we are instructed in regard to both, and the organization of the church is adapted to both. How foolish to sustain churches not organized according to the ancient pattern, having neither the disposition nor the power to rebuke the wicked, comfort the believer, restrain the selfish nor improve the condition of the poor. The ministers of the present day preach to please those who pay them, and they therefore have no influence in the affairs of men. Under the very shadows of their church towers, poverty, wretchedness and crime are on the increase, which ought to be proof enough that their professions of divine authority are unwarranted, and that they are unable to effect an improvement in the habits and general condition of the people.

How different the condition of those who receive the true Gospel, at the hands of the servants of the true and living God. They respond to the call, and leave the bonds of spiritual darkness, sin, confusion and poverty, and gather up to the valleys of the Rocky Mountains, where they can enjoy the fruits of their toil, and where their children may grow up in the fear and admonition of the Lord. The priesthood there labor in the temporal interests of all the people, as well as teach them the spiritual things of the kingdom of God. When settlements are formed the land is divided among the people, according to their necessities, and they are instructed as to the best means by which they may live independent, enjoying their own homes, and sitting under their own "vine and fig tree, none making them afraid." In mercantile and other kinds of business instead of the rich, by means of their

wealth, monopolizing trade and amassing fortunes from dealing with their brethren, the people are admitted as partners in various enterprises, and are sharers in the profits, in proportion to their investments. Thus those class distinctions, so productive of discontent and injustice, are measurably prevented, and a common feeling prevails that God is blessing all his children. In this connection let me quote from a discourse, on this subject, delivered by Elder John Taylor, President of the Twelve Apostles, on the 8th of April, 1878, at Salt Lake City. He said:

It is their duty, and the duty of the Bishops, and also that of the High Priests and Seventies and Elders operating with them, to look after the poor and see that they are provided for. Do not let us have anybody crying for bread, or suffering for the want of employment. Let us furnish employment for all, divide up our farms and plan and divise liberally, that all who need work and want to be employed, may find labor. And I now call upon the Presidents of Stakes throughout Zion to give this matter their serious and earnest attention. We have land in abundance, water in abundance, and means in abundance; let us utilize them for the common weal. Talk about financiering! Financier for the poor, for the working man, who requires labor and is willing to do it, and act in the interest of the community, for the welfare of Zion, and in the building up of the kingdom of God upon the earth. This is your calling; it is not to build up yourselves, but to build up the church and kingdom of God; and see that there is no cause for complaining in all your villages and cities and neighborhoods."

Speaking also at Logan, Cache County, Utah, August 4th, 1878, President Taylor expressed himself as follows:

For instance, I hear you have a kind of commercial business here in connection with some other interests you are trying to unite on. This is very proper, and it is proper that your president should dictate in such matters; it is his business to do it, and it is your duty to be governed by such principles and follow such instructions as may be given in regard to these things; and keep together, and let this individualism be held in obeyance, and let us feel that we are all holding the holy priesthood, and that we should, as brethren, operate in the interests of the church and kingdom of God. I suppose these things could go on and increase, and everything in regard to your commercial relations could be operated with one common consent, under the proper authority and administration of the priesthood, and you all labor unitedly, with singleness of heart before God. And what would be the result? You could not be preyed upon by outsiders; you would have no middle-men living off you, and what speculations might be entered into would be in the interest of the community. And then you could operate in regard to your farming interests, and the disposing of your grain, and cattle, sheep, etc. And operating and co-operating together, you will be able to form a phalanx in this valley that will become a power in this part of the land. And then if you could go to work and manufacture your own leather and cloth, and make your own boots and shoes and harness, and your own wearing apparel, men's and women's wear, as they are doing in Brigham City, a great deal of remunerative employment could be furnished your own people, and it would be the means of putting trades in the hands of many of our boys; and bye-and-by you could become a self-sustaining people.

The advantage of a wise division of the land will be very readily seen, as its use by the people preserves them from the bad effects of changes, to which many branches of business are subject. It encourages people to build up, improve and beautify their homes, erected on their own land, or rather on the land which they hold as stewards, according to the laws of God governing such division (Lev. xxv. 23). It induces them to plant orchards, that they may eat the fruit thereof, and otherwise assist in subduing the earth, that it may produce in abundance for the sustainance of man and beast. The prevention also of the accumulation of land by a few persons has been the aim of inspired statesmen, as manifested in the instructions of the Prophet Moses (Lev. xxv. 25—28), which were given evidently to prevent the undue subjection of one class to another. And although many things connected with our temporal redemption have not yet been practically introduced, our prophets and apostles are preparing the minds of the Latter-day Saints for a full and free admission of the jurisdiction of the Almighty in the development of earthly interests, for the benefit of his children. God himself, through Moses, gave instructions which prevented a man's inheritance from passing away from his family. It was at most, only the use of the land during the

years to elapse before the returning jubilee that could be bargained away, as the people were expressly forbidden to sell the lands even to one another. (Lev. xxv. 23). Such regulations bear evidence of divine origin, as they were calculated to preserve a healthy state of society, by sustaining a proper degree of independence and preventing the introduction of a landed aristocracy.

Some of the benefits of the whole people being admitted as partners in all mercantile and manufactory enterprises, known in Utah as "Co-operative Institutions," may be briefly stated as follows: First—Means accumulated by co-operation (which cannot oftentimes be obtained otherwise) and invested in home industries provides labor for the people. Second—The people subscribing their own means become their own capitalists, merchants, and manufacturers, they being benefitted by profits made, or, if they prefer it, by cheapened goods. Third—The increase of capital in the country being so generally diffused is an advantage to all, and measurably prevents the growth of a monied class.

In consequence of these wise arrangements made for the benefit of the people, they are generally contented. Being encouraged they are industrious and, from a sense of God's will and the good effects thereof, they are virtuous, honest, and temperate. There are no temperance societies in Utah, our religion teaching us temperance. As a proof of its prevalence I will here state that in the three most northern counties, inhabited by the Latter-day Saints, two in Utah and one in Idaho Territory, containing forty towns and villages, there is not one place where intoxicating liquor can be bought, with the exception of one city where "Modern Christianity" is represented.

This temperate condition arises from the disposition of the people, who are almost universally opposed to the use of intoxicating drink. Salt Lake City was once without dram shops, but since numbers of so-called Christians began to take up their abode there, liquor-selling and drinking have increased, until the business streets exhibit sure signs of modern Christian civilization. How do the industry, sobriety, thrift and contentment in "Mormon" Utah, compare with the idleness, poverty, drunkenness, and general discontent of Christian England? In Liverpool alone, for instance, there were, in 1878, 1,911 public houses, and 322 beerhouses. There were also, during the same year, 16,859 apprehensions by the police for drunkenness, and, out of that number, 15,394 actual convictions.

In Utah people are taught by apostles and prophets, whom God has called by new revelation from heaven, and who labor for their spiritual and temporal salvation. In England and elsewhere throughout Christendom, the people are taught by self-made and money-made ministers, who deny the necessity of receiving communication from the Father of all. The tree is known by its fruits. Can an impure fountain send forth pure water? Judge ye, and be not deceived, for "the Gospel is the power of God unto salvation," both temporal and spiritual.

VARIETIES.

RETALIATION.—A lady once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern:—"One frosty morning I was looking out of the window into my father's farmyard, where stood many cows, oxen, and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said, 'See what comes of kicking when you are hit. Just so, I have seen one cross word set a

whole family by the ears on some frosty morning.' Afterward, if my brothers or myself were a little irritable, she would say, 'Take care, my children. Remember how the fight in the farmyard began. Never give back a kick for a bit, and you will save yourselves and others a great deal of trouble."

UNSEEN INFLUENCE.—Perhaps we cannot estimate correctly the extent of our influence over every one with whom we come in contact, because in the majority of cases we are not trying to wield any influence. We meet casually with half a dozen acquaintances in the course of a day—we talk on indifferent subjects and part, and straightway we forget all that passed between us, or we think we do. But the impressions given (and received) are as ineffaceable as they may be slight, and we can never hold converse for a brief half hour with any fellow-creature without leaving some mark and carrying some away. It is said that if a common door-key, for example, be laid on a sheet of white paper, and then placed, without moving, in a dark closet, the impression of the key will be distinctly seen on the paper for a moment or two, when again brought to the light. How much more certain is the contact of two souls to leave mutual impressions which, unlike the fleeting image of the key on the paper, are destined to endure, perhaps to deepen with years? How careful of our words and actions we should become, if we realized fully and clearly this truth. How many inconsiderate speeches would be left unmade, how many harsh judgments tempered with charity, if the full effect of each was recognised.

BODY AND BRAIN.—Motion is the exercise of the body; thought is the exercise of the brain. Motion at length exhausts the body, thought at length exhausts the brain. Cessation of motion allows the body to be invigorated, cessation of thought invigorates the brain. The body must have rest, the brain must have sleep. When the body cannot rest, as in convulsive disease, it dies; when the brain cannot sleep, when a man cannot sleep, every hour is a step nearer the madhouse. Some men work themselves to death, some men think themselves to death. Too little rest for the body, too little sleep for the brain, are false economies of time; and multitudes, unwittingly, bring on wasting and fatal disease by practising these economies. Omnipotence "rested," and commanded man to do the same. Sleep a plenty, rest a plenty—these are the foundations of all great, safe, and efficient activities of body or brain. We once heard a man say that no time should be lost, that a book should be always at hand, so that in waiting for dinner, or a friend, we might read, even if it were but a line. He practised this. He was accounted one of the greatest minds in the nation; his writings will live when the names of kings will be repeated but once in an age. He lost his mind and died in his prime! The truly wise will therefore yield themselves to nature's appointment.—*Lancet*.

CHEERFUL WOMEN.—In marrying, men should seek happy women. They make a terrible mistake when they marry for beauty, or for talent, or for style; the sweetest wives are those who possess the magic secret of being happy under any and every circumstance. Rich or poor, high or low, it makes no difference, the bright little fountain bubbles up just as musically in our hearts. Nothing ever goes wrong with them—no trouble is too serious for them "to make the best of it." Was ever the stream of calamity so dark and deep, that the sunlight of a happy face falling across its turbid tide would not wake an answering gleam? Why, then, joyous tempered people don't know half the good they do. No matter how cross and crabbed they feel, no matter if your brain is full of meditation on "afflicting dispensations," and your stomach with medicines, pills, and tonics; just one of those cheery little women talking to you, and we are not afraid to wager anything she can cure you. The longer drawn lines about the mouth will relax—the cloud of settled gloom will vanish, nobody knows where, and the first thing you know, you will be laughing. Oh, what blessings are those happy women! How often their little hands guide the ponderous machine of life, with an almost invisible touch! How we look forward through the weary day to their fireside smiles! No one knows, no one will ever know until the day of judgment reveals, how much we owe to these helpful, hopeful, uncomplaining happy women.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 17, 1879.

OPEN-AIR PREACHING.

WINTER being now past, and as the weather is becoming pleasant, with the opening of balmy spring, we deem it expedient to say something regarding open-air preaching. This is a most important branch of missionary labor, and we desire that the elders should enter upon it as soon as practicable, and prosecute it with the utmost activity and vigor while the season lasts. Some men experience an instinctive shrinking from this kind of work. This may be the result of education, or a delicacy about meeting the contemptuous sneers of a darkened world in a manner so conspicuously public. When such feelings of reluctance are placed in juxta-position with our duty as messengers of Jesus Christ, duly commissioned to bear witness of him, they should immediately vanish as so much thin air. Like every other branch of labor connected with the spread of the Gospel, it has its accompanying blessing, and the elder who faithfully performs it experiences a power which frequently astonishes himself. Such has been our experience. We now say to the elders, let every man prepare to do his part boldly and unflinchingly and the Lord will be with you, to bless you and bear you up.

Not only is it the duty of the missionaries from Utah to go into the streets, highways and by-ways and proclaim the message of the everlasting Gospel to the people, but every efficient man of the local priesthood should be enlisted in the service. Even the sisters can do a goodly part in publishing the glad tidings of peace. And we generally find, to their credit be it spoken, that they are at least equally willing to respond to the call of duty, in this respect, as the brethren. Singing is a potent means of gathering an open-air congregation, and the lady members of the Church in the branches can do much good in turning out with the brethren and joining in the musical exercises.

This department of missionary labor should not be conducted in a haphazard or irregular manner. In this, as in most other matters, success is dependent, to a considerable extent, upon order and systematization. Instead of the elders going out and hunting about for a suitable place to hold meeting immediately before the opening of services, as a general rule such selections and appointments should be made before hand. In some localities, especially in villages or small towns, the people could be notified of the time and place

of meeting by persons in the act of distributing tracts, or while taking up those that had already been left at the houses.

It being our desire that the people of Great Britain should be as faithfully and completely warned as it is possible, according to the number of valiant soldiers of Jesus Christ in the field, we desire it to be distinctly understood that, in our view, open-air preaching should not be confined merely to Sabbath days. On the contrary, meetings should be held somewhere, weather permitting, and where it is otherwise practicable, every evening of the week, besides as many meetings in houses and halls as can be conveniently.

Wisdom is always a most necessary, we might say indispensable element in the operations of a servant of God. This should be exemplified in all of his teachings. While the truth should be taught in great plainness and simplicity, expressions of an extremely harsh character, calculated to awaken a feeling of intense combativeness in the minds of the people, should be avoided. Let it not be understood from this that we favor the kind of preaching that, at the conclusion, leaves a person in doubt as to what religion the speaker is connected with. We do not believe in it. The elders have a message to bear, which is to the effect that the Gospel of Jesus Christ, with its authority, gifts, powers and blessings has been restored, by the power of the Almighty, in these latter times; that that divine system requires faith in God the Eternal Father, and in his Son Jesus Christ, repentance of sin, baptism, by immersion, for the remission of sins, by one holding genuine authority, and the laying on of hands for the imparting of the Holy Ghost. It is also a portion of the latter-day message that God has commenced to pour out his judgments upon the nations, and that the evidences of his fierce indignation will be more abundant in the near future. These and other essential points can be sustained by the strongest kind of scriptural evidence and sound logical reasoning, with which the minds of the elders should be liberally stored. The speakers should not go before the people with prepared discourses, but with faith in the promise that the Spirit of God shall select, by bringing to their remembrance, from the well studied material with which their minds have been filled. The Spirit, who is possessed of infinite wisdom and intelligence, is thus allowed to perform His office, and the power thereof is manifested in the utterances of the inspired preacher. Man, by his own wisdom, cannot select the matter that should be laid before the people that will meet their varied conditions and circumstances.

It will also be found to be generally in accordance with the promptings of the Spirit, at or near the conclusion of a discourse, to bear witness or testimony concerning the restoration of the Gospel, and it is frequently judicious when one elder has concluded, for another to come forward and also bear testimony, that the law may be fully vindicated. "In the mouths of two or three witnesses shall every word be established." It is for a "witness" that "this Gospel of the kingdom" is now being preached, that the end may come. At the conclusion of meetings the people can be informed where and how, if so disposed, they can learn further concerning the principles and claims of the "marvelous work" of which the elders are the honored representatives.

Now let every man who bears the priesthood consider the great responsibility that rests upon him in regard to the warning of this generation. Let each

elder be awake to a strong sense of his duty, and go forth in the strength of the God of Israel, and sound the proclamation of the Gospel in the ears of the people.

A TERRIBLE DISASTER.

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Between two and three o'clock on the morning or Tuesday, March 11th, the people of the Districts of Comitat of Czongrad, south-east Hungary, were visited with an overwhelming disaster. The river Theiss, near the point where the waters of the Maros empty into it, broke through its embankments, sweeping through the town of Szegedin and adjacent country, The scene that ensued is said to defy description. Large buildings in which great numbers of people had taken refuge were carried off with a great crash, with their living masses of inmates. The destruction to life and property is beyond present estimate, and the whole population, numbering 80,000, were thus suddenly rendered homeless, helpless, and destitute. To render the situation still more dreadful, intensifying the sufferings of the people, the railroads were destroyed, and most other roads and avenues by which assistance could have been conveyed to them were blocked. The telegraph line, however, remained intact, enabling those who were the subjects of this awful visitation to hold communication with people at a distance, without being able to receive any relief from them.

Previous to the breaking through of the sweeping waters of the Theiss large numbers of the populace, including men, women and children, had, for several consecutive days and nights, worked with great activity upon the embankments, in the hope of preventing the dreaded catastrophe.

Besides the disaster that has befallen the inhabitants of the town of Szegedin, all along the banks of the Theiss, for many miles, is a scene of indescribable desolation and distress. Whole villages have been completely swept out of existence, while rows of houses in others have been demolished by the impetuous rush of the flood. It is said to be the most disastrous and extensive inundation by which Hungary has ever been visited, in the memory of man.

We look upon this event as one among the many judgments of God in the last days. It was revealed through the Prophet Joseph Smith that water would be used as an element of destruction when the Lord should visit the nations in his wrath and indignation. In a revelation received by Joseph, on the banks of the Missouri River, Aug. 12th, 1831, the following passage occurs: "Behold, there are many dangers upon the waters, and more especially hereafter; for I, the Lord, have decreed in mine anger, many destructions upon the waters." Again, in a revelation given through the same great Prophet, at Kirtland, Ohio, U.S.A., Dec. 27th, 1832, it is stated that "the waves of the sea heaving themselves beyond their bounds," should follow the testimonies of the servants of God in this dispensation. The overwhelming rush of the cyclone in India, destroying about a quarter of a million of lives, about two years since, and the inland rush of the sea along the coast of Texas, were among the striking instances of the fulfillment of this prediction.

Besides wars, famines, plagues, pestilences, earthquakes, and other

visitations that will characterize the situation upon land, we are admonished to look to the agency of the waters of rivers and oceans, as a power, in the hands of God, of cleansing the earth of wickedness, until those only shall be left who shall acknowledge him, by bowing to his divine behests.

EMIGRATION.

NOTICE AND INSTRUCTIONS TO EMIGRANTS.

THE FIRST COMPANY of this year's emigration will leave Liverpool on Saturday, April 19, 1879, per S.S. *Montana*, of the Guion line. It is urgently requested that the names and ages of all intending to go with that company be forwarded to this Office without delay.

FARES FROM LIVERPOOL TO OGDEN.

Adults :	12 years old and upwards	...	...	...	£14	14	0
Between	5 and 12 years	...	...	...	...	7	7	0
,,	1 and 5 ,,	...	...	...	...	2	2	6
Under	1 year	...	...	...	...	1	0	0

The above rates are to Ogden only. We will book emigrants to the following points, on Utah Railroads, for additional fares, as follows :—

Ogden to	Salt Lake City	...	...	...	...	£0	4	2
,,	Provo	...	...	...	...	...	0	8	4
,,	York—southern terminus U.S.R.R.	...	...	...	0	12	6
,,	Brigham City	...	...	...	...	0	3	3
,,	Logan	...	...	...	...	...	0	7	9
,,	Franklin	...	...	...	...	...	0	11	0

On the railroads, children between 5 and 12 years go at half fare ; under 5 years, free.

Emigrants should be here on Friday, April 18th, to secure their tickets and go on board the ship on that day.

LUGGAGE.—Adults are each allowed 100 pounds, or 7 stones and 2 pounds, of luggage free ; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under 5. All extra luggage will be charged 8 cents, or 4 pence per pound, from New York to Ogden. No one will be permitted to take any luggage over these amounts, unless they have money to pay for its transportation from New York ; as it WILL NOT be paid for by this Office, nor by Elder Wm. C. Staines, at New York.

All luggage should be strongly boxed, and well roped. Canvas sacks are advantageously used for some kinds of luggage, and may be had at most of the emigrants' outfitting houses, at from one shilling and ninepence to two shillings and sixpence each.

All luggage should be plainly marked with the owner's name, also Ogden, or Salt Lake City, Utah, U.S.A. Marking should be done upon the box or sack, and with oil paint. When this is not practicable, strips of leather may be used, securely fastened on with tacks, strong twine, or otherwise. A paper address is next to useless. Luggage wanted on the voyage should have these

words marked upon it—"Not to be put below." As a rule, luggage is safer and better in the hold.

Emigrants, or those in charge of companies, should see that their luggage accompanies them, and that it is transferred at the various Junctions where changes are made. It will save much labor and trouble to those who assist the emigrants on their arrival here, if the latter will, so far as convenient, book to LIME STREET STATION. Those who expect to be met at the station, should duly inform us of the time and place of their expected arrival in Liverpool —not the time and place of starting. On arrival, emigrants should remain with their luggage. In case there is no one from this Office to receive them, some one should at once notify us of their arrival. We repeat, the others should remain with their luggage.

OUTFIT.—The outfit needed, for each person, for the voyage, is a bed, tin plate, tin basin, knife, fork, spoon, water-bottle and some soap. All of these articles may be obtained in Liverpool for a few shillings. Emigrants coming from a distance, should provide themselves with some food for use in Liverpool. A light box or basket, for provisions, to serve from New York to Ogden, will be found useful. A flat box or basket, to stow under the seat, is better than a deep one. Emigrants must also provide themselves with about ten shillings per adult, to purchase provisions from New York to Ogden. Estimated time, with stoppages, between those two points; nine days.

FAMINE AND PESTILENCE.—Fearful accounts are being published of the devastating effects of famine and pestilence in the Brazilian Empire. A population of 900,000 has been reduced to 400,000. In the graveyard near Fortaleza, 20,000 human bodies were rotting under the soil, filling the surrounding atmosphere with a most insupportable stench. A disease called the black smallpox, has broken out. It is believed to be the genuine black death plague of Asia and Europe. It is also asserted that, besides the terrible effects of these visitations upon the populace in the country surrounding Fortaleza, about 300 000 people have been swept off in the more interior provinces, by disease and famine.

Surely the signs of the approach of the coming of our Lord and Savior are accumulating on every hand.

DURHAM AND NEWCASTLE CONFERENCE. — A Conference will be held in Temperance Hall, Tennant Street, Stockton-on-Tees (Durham and Newcastle Conference), on Sunday, March 30th. Two general meetings will be held, beginning at 2 and 6 p.m. President Budge and other Utah Elders will be present.

RELEASES.—Elder John E. Metcalf is released from being Traveling Elder in the Leeds Conference, to return home with the first company of the season.

Elder William England is released from being Traveling Elder in the Birmingham Conference.

APPOINTMENTS.—Elder William England is appointed a Traveling Elder in the Leeds Conference.

Elder George Meldrum is appointed to labor as Traveling Elder in Shetland Islands.

ABSTRACT OF CORRESPONDENCE.

NOTTINGHAM.—President W. Bramall, of Nottingham Conference, writing on March 7th, said :—"I baptized four persons more on March 3rd, and eight others have been baptized in two or more places in the Conference during the last few days. Many are enquiring and the prospects are good. We have been distributing a large number of tracts and trust that, by the blessings of the Lord, the truth will continue to find the honest in heart."

MANCHESTER.—Elder John Schofield, of Manchester, wrote on March 11th : "I was in the water again last Saturday, baptizing three new members, and, on Sunday, received the names of two more who wish me to bury them in the liquid element. John C. Schofield renewed his covenant on Saturday, before starting out in the ministry. On Sunday afternoon, at Manchester, there was an unusual outpouring of the Holy Spirit ; more so then I have witnessed on such occasions for years. There were speaking in tongues, etc. All felt to rejoice greatly."

CORRESPONDENCE.

Newcastle-on-Tyne, Feb. 28, 1879.
President Wm. Budge.

Dear Brother,—I have just finished a complete circuit of the Conference. We have held a number of advertised meetings, strangers turning out and giving us a good hearing. I feel great ly encouraged with our prospects for a good harvest. We, as a Conference, never were in better working order. The spiritual condition of the Saints is first class, but financially we are at low ebb. I really cannot see how many manage to exist. Some are reduced to actual penury. Nothwithstanding the hardness of the times, we are continually adding a few by baptism ; slowly, but surely, do they come. One thing I have demonstrated beyond doubt; one may plant, another water, but "God giveth the increase." He will do his part, if we will do ours like men.

I cannot speak too highly of the indefatigable efforts of our young local Elders. I sometimes think if it were not for them, we might sing a requiem over this part of the vineyard.

Brother J. O. Young is well and feels at home. Brother Crane is just the man for this district. He throws his whole soul into the work. He and Brother Joseph O. are traveling together.

Next week I am going again to Bebside, to deliver three lectures. I think there are good prospects for a large branch in that district.

With love to yourself, and all at the office, I remain yours, in what I know to be the kingdom of God.

ROYAL B. YOUNG.

MINUTES OF A CONFERENCE,

HELD IN MINER'S HALL, MILLGATE, WIGAN, ON SUNDAY,

MARCH 2ND, 1879.

Utah Elders present,—Wm. Budge, President of the European Mission ; Elders J. Nicholson, C. W. Nibley, and W. J. Lewis, from the Liverpool Office ; James L. Bunting, President of, and Isaac J. Wardle and Wm. H.